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## SHE CHANGED THE WHOLE CURRENT OF EUROPEAN THOUGHT

With the hundredth anniversary this month of the founding of the Theosophical Society and the World Congress to be held in New York City November 14-20, readers may wish to call to mind the following review by Victor B. Neuberg published in the *Sunday Referee*, London, January 7, 1934, on the publication of Volume II of *The Complete Works of H. P. Blavatsky*.—Eds.

This volume consists of periodical contributions, mainly, of course, from *The Theosophist*, which H.P.B. edited from 1879 to 1881. The articles show her encyclopaedic knowledge. As one turns from theme to theme, finding invariably thereon the print of the giant's thumb, no one imaginatively gifted can help feeling in the presence of an overwhelming and essentially noble personality.

In her many loves, her many hatreds, her astounding vigor of expression—not always 'elegant', as they used to say, but invariably strong and terse—it is clear that it was she mainly who founded the Theosophical Society. Without her it would never have been; not one of her colleagues possessed her strength, wit, forceful 'push', real knowledge.

This appreciation may seem exaggerated, emanating from one who is not and has never been connected with the T.S.; but it is now due to suggest that possibly, when the true history of the period she covered comes to be recorded, with all its effects and ramifications, H.P.B. may be hailed as the greatest figure of her age.

Her personality is almost unique; as careless of personal consequences as of personal conventions, regarding as sacred only what she held to be truth, she assailed the religionists and the scientists of her day with quite unmistakable impartiality. Frequently she may have been wrong; she never failed to be intellectually honest.

With no friends save those she gained by her immense labors, she became the Ishmael of her day to its orthodox pietists and scientists, who united for once to hate and deride her. That, against all odds and all probabilities, she and her message won through, is an historical event explicable only, I think, on the theory that ultimately she was a great soul with an unique message.

To change the whole current of European thought is not possible to a dunce or a charlatan; and that is H.P.B.'s accomplishment.  
—V.B.N.

## DEDICATION

We cannot always speak with justifiable pride of our historic past. But we can learn lessons from it and, hopefully, apply them constructively to the present and future.

Transcending divisions of Theosophical societies, lodges, groups, is the dedication to theosophical principles which all must perforce adhere to and long to see universally adopted.

Equally important should be dedication to theosophical teaching. Here we come to the problem of orthodoxy versus freedom of thought and speech—not a problem easy to solve when met by the stubborn bias of minds and emotions. Another article would be needed to argue or debate this important point; but for the moment, skirting its more difficult implications, we may at least concur in the advisability of a constant review of the original teachings as presented by H.P.B. and her own Teachers, testing the spirit of her study, the mission to be performed. In what we hear today as Theosophy we shall then more clearly recognize that which rings true and is in synchronous vibration with the original source-teaching and that which does not; and the dedicated individual must feel impelled to listen to inner admonition and counseling. As parts of a universal Movement, we are united and determined in our heart-desire to serve and bring what is most needed to humanity; but the mind throws up obstacles, and these we must find ways to transcend.

A booklet has come to our attention, *The Last Quarter of the Century*, being a Convention lecture given by John B. S. Coats, at Varanasi, India, in late December 1974. It is a noble utterance of high ideals and hopes for the present and future of the T.S. to which all Theosophists would do well to give sympathetic study. They will find in it upliftment and dedication that should appeal to all who have not let die within them basic feelings for humanity and a desire to know what can be done by a Society and an individual to help that "great Orphan". The quotations alone—from the well known Maha-Chohan's Letter, the *Transactions of the Blavatsky Lodge*, H.P.B.'s *Key to Theosophy*, and The Original Programme of the Theosophical Society—familiar as they may be to some students, are always wonderfully stirring and provocative.

No two readers may be in full agreement with the implication relating to today involved in the quote from H.P.B. in 1888 when she reminded her students that "still there remain but twelve years to the last hour of the term—namely, till December the 31st, 1899." What applied to the closing years of last century may not in the same exact way bear upon our present years. The Teacher was then with her students; several important cycles were then converging. Unseized opportunities, she points out, would never come again. But though there may be differences in this hundred year comparison, what should be clear to all is that H.P.B. makes pointed emphasis of the last quarter of every century as a time of special opportunity for spiritual and psychic development and advancement. In that sense our own immediate years have added importance.

It would be presumptuous to impose our personal thoughts of what *might be* or *will be* in viewing the theosophical scene today, but surely warning is not inappropriate against building too decided or resolute a picture of the inevitable ap-

pearance of one who will come as a declared Teacher for all. A century has passed since the Teacher was here. The Teaching was given. The Teaching remains. Let us seek that Teaching, its true understanding, which must be in intellect and in action, in mind and heart. Doing so we shall be more ready in discernment, more open to guidance.

There is gain in looking to history. A precessional cycle ago the great Syrian Avatâra came to the near-East and Western world, gave his Message—and departed. The times today are not dissimilar from two thousand years ago. The same birth-pangs of cyclic change wracks the world, the same seething, tortuous unrest, the same clash of ideas for upbuilding and tearing down. The energies of that earlier time worked in succeeding centuries through what became known as churches as channels or carriers of the Message; but soon hundreds of sects had sprung from the mother-church, and before long in the name of holy Truth the Western world was caught in the tangles of bitter theological dispute and the tragedy of bloodshed. And then, at first slowly and then more rapidly, the cycle passed its climax. In 1875 a new spiritual-intellectual dynamism entered the world through the Theosophical Society. H.P.B. came and gave, again, the eternal Message—and departed. Will there be churches within the T.S., will there be sects, will there be, alas, warring divisions in the name of the holy Message?

In a few more days the memorable 1975 World Congress of Theosophists in New York City will end, to become etched in memory as the years of the second century roll on with their burden of problems and accomplishments. When the wash of words is over, when the last handclasp is given, what then the longed-for feeling to be recaptured in future years? A single word can tell it—Dedication. But dedication to what? Let it be to more than outer form, physical growth and expansion of organization. Let it be to those Teachings that hold the imprimatur of Truth and vibrate in eternal whisper to the call of universality. Let it be to those Ideals and Ideas fostered as the very essence of the original program in founding the T.S. Let it be to those Teachers who have sacrificed and taught. Let it be to the Invisible watching, inviolable Presence.

—W.E.S.

## CELEBRATION AND—SELF-EXAMINATION

GARY DOORE

This and the following article are views on the future of the T.S. by representatives of a younger generation.—Eds.

The anniversary of the founding of the Theosophical Society is truly a cause for celebration, for it marks the successful attainment of the goal enunciated one hundred years ago by the original founders: "To form the nucleus of a Universal Brotherhood," and to carry it over into the last quarter of the twentieth century: successful I say, because it is here! And one has only to meditate upon the spirit beginning to be felt in the organization of the New York Convention to realize what a depth of commitment to the ideal of Brotherhood is present in this nucleus.

It is true that the nucleus is now called the Theosophical Movement by many, in order to include all Theosophists,

and that Theosophy has had its share of troubles, arising both from within and from without; yet as we should all know, neither internal sectarian differences nor hostile external criticism born of misunderstanding and ignorance has affected the *essence* of Theosophy, and the fact that members of all different "persuasions" have decided to gather for the occasion of the anniversary is evidence that the substance of true Theosophy—or rather, its *Spirit*—has been kept vigorous throughout the vicissitudes of the past century.

Now, however, that the nucleus is formed, the imperative task is to continue building this embryo "atom" of Theosophy by adding more and more "electron shells" composed of those who will be attracted into the orbit of the Spirit of Brotherhood and the Quest for Truth which is the core of Theosophy. And again, the basis of this attraction must be, as in the past, the lofty Theosophical ethics and humanitarian ideals, the grand teachings regarding Man and the Cosmos, the comparative study of religions and philosophies showing their oneness and common origin, and the study of Man's higher potential. But in all these areas, I believe, new and important contributions will be made and the teachings of Theosophy related in new ways to ever wider spheres of human activity by inspired Theosophists in all parts of the world.

Yet if this is a time for celebration, it is also a time for self-examination; and before pursuing the challenging work ahead it would be wise to pause now to ask ourselves, each one individually, if we are truly as flexible and open-minded as the high ideals of Theosophy must require, or whether perhaps "Theosophy" as we conceive it may have become a mere set of dogmas and inflexible opinions. It is this above all, it seems to me, which has led to so many of the troubles of the past—unyielding and defensive adherence to one particular slant or hobby of some individual teacher—and it is this which must be most carefully guarded against in the future. For it is easy to profess allegiance to "Truth," but quite another matter to keep one's mind from crystallizing around a comfortable set of formulas in the belief that they are that Truth absolutely, thereby mistaking the static and finite for the Infinite and ever-receding vista of Truth Itself; yet we may guard against this error by continually expanding our mental and spiritual horizons and by steadfastly refusing to believe that we have ever finally grasped and contained the Ineffable.

It is not by allying ourselves too loyally with any particular school or branch of Theosophy that we will continue to progress in this effort, nor by relying too much on the words of any human teacher. It is only by the cultivating of a detached and rational attitude that we may recognize what is true and good and reject its opposite in *all* Theosophical discussion. And it is only by allying ourselves ever more closely with our own Inner Teacher, our own Infallible Guide, that we will keep advancing on the Path outlined in *The Voice of the Silence*—the Path of the Inner Voice and Inner Light. For, as it is there said, "Thou canst not travel on the Path before thou hast become that Path itself;" and to become that Path is to merge in the *essential* Light of true Theosophy—a Light undimmed by the changing colors of all mere brain-mind disputes—the one sure beacon that will guide the Movement safely throughout the coming cycles.

## "I SIT BY THE SEA AND WATCH THE FUTURE THROUGH THE WEATHER"\*

KENNETH SMALL

This one hundred years (1875-1975) of the births and deaths of Theosophical societies has now come to the completion of a cycle and offers a place to reflect on the timeless Reality of this 'movement in consciousness'. A century of experience has transpired, and immanent and in back of all this experience is a pattern of wholeness which needs 'touching' and acting upon for that 'movement' to continue. "Eternity is in love with the productions of time," and throughout the history of the Theosophical Movement of the last hundred years "eternity" has manifested in varying ways, showing clearly where the heart-essence of the 'Movement' found practice.

It was at the Point Loma Theosophical community (1898-1942) that Theosophy moved from the realm of abstraction and intellection into the realm of action, being, the art of silence, and the realization of the Divine in daily practice. Katherine Tingley, the "inspirator" of the life of that Theosophical community, said: "Think of Theosophy not so much as a body of philosophic or other teaching, but as the highest law of conduct, which is the enacted expression of divine love or compassion."† And the drama, working in the garden, or cooking, teaching a class, singing in the chorus, or giving a talk on Theosophy, were each and all opportunities to find in daily practice, Theosophy.

Katherine Tingley spontaneously remarked, "Grow as the flowers grow, unselfconsciously,"; and so Point Loma grew and blossomed, and, its fruition completed, died; the symbol in spirit, and place in time, of the heart-essence of the Theosophical Movement.

This, in the light of a study of theosophical societies, could be considered the most significant event in the last hundred years of the Theosophical Movement, for in a mysterious way Point Loma as a whole and in its essence was, as it were, teleologically the center of the movement in consciousness that began (in time) during the middle of the nineteenth century. In subtle ways the future affects the present more than even the past affects it, and the sensitive person knows how "future" events affect the time "before" often as much as the time "after". In the cosmic picture are not past, present, and future really one? For example, death for us is a future event, yet who will not say that the *reality* of this event does not affect even the smallest detail of the day?

In the coming century what future destiny is beckoning and drawing us on? The outline of the 'movement in consciousness' for the next cycle is, though difficult to see, beginning to show some signs of the direction its growth will take. Our present "weather" reveals the future, yet to know the present needs the genius of the enlightened.

We "sit by the sea and watch the future through the weather."

\*Katherine Tingley, humorously quoting H. P. Blavatsky. *Vide, Messages to Conventions*, by G. de Purucker, p. 247. †*Theosophy, the Path of the Mystic*.

## THIS MIGHTY FLOW OF SPIRITUAL ENERGY

G. DE PURUCKER

Following is an extract from a letter to the general membership of the T.S. (Point Loma) written, probably, in the late 1930's, and here reprinted from *Messages to Conventions and Other Writings*, published in 1943. It will be seen that what Dr. de Purucker speaks of is an ever present opportunity for all Theosophists, and particularly at this time.

—Eds.

The Theosophical Society was founded not only with the aid of our Masters, by their Chela and Servant, our beloved H.P.B., but was an event of historical, spiritual importance foreseen and prepared for though centuries previous to 1875—foreseen and prepared for, I repeat, by Intelligences loftier, far loftier, even than those high human beings whom we call the Mahâtmas.

To speak now in plainer and more undisguised phrases, I mean to say that the self-conscious spiritual Centers or Foci who brought about the founding of the T.S. because of the work it was intended to do in the world, are the Nirmânakâyas — Beings, some of them, who at rare intervals take an active and individual part in founding and inspiring organizations of this kind, and then only because the need is unusually great, and the work to be done in the future of equal magnitude and importance.

Definitely do I wish to point out to you that every member of the Theosophical Society whose mind is washed clean of personal desires and whose heart is true to eternal spiritual principles has the chance of becoming an individual, nay a personal, channel for receiving his portion, so to speak, of this mighty river of Spiritual Energy which I have mentioned before—but only so if he can make of himself an impersonal instrument in the hands of these Great Ones for the world's high good, for the world's spiritual and intellectual betterment.

I want you, my beloved Brothers, to realize keenly and to feel intensely that what I am now telling you is not a merely abstract or impractical verity susceptible of being understood and valued by the rare and chosen few; but is a real chance, an actual spiritual opportunity, a possibility of quickened evolutionary unfolding for everyone. To my mind—and I think I see aright—it would already be something accomplished of genuine worth if the Theosophical Society were to become merely an organization of decent and law-abiding men and women, who love their fellow-men and who love the grand Philosophy of the gods given to us by the Masters, and who yearn to disseminate, and do disseminate, this Philosophy among their fellow human beings. This alone would be something fine; but it is not enough—not by any means enough—as I see the situation. Were it only that, I foresee that the T.S. would in time become a mere religio-philosophic association, a sort of excellent church doing a good work in the world, and living along in a more or less crystallized beneficent activity, until innate seeds of decay wrought their work of disintegration in the body corporate of the T.S.

We must not allow this to happen. The T.S. must at all costs be kept a *living* body, a body constantly growing from

within, from innate and inherent seeds of life and inspiration; and these seeds of inspiration and life must find their proper soil or residence in human hearts and minds. The situation is precisely and exactly that alluded to by the Avatâra Jesus when voicing his profound yet greatly misunderstood parable of the Sowing of the Seeds—some of which fell on stony soil, some of which fell by the wayside, and a few of which fell into receptive and proper ground for fruitage.

Do you realize, my beloved Brothers and Companions on the Path—do you *realize*, I say, and not merely understand it with the brain-mind—that even yet our connection with this mighty flow of spiritual and intellectual energy has not been lost; and that as long as this connection remains, the T.S. will be a body, growing and expanding and doing its intended work in the world, because *vitalized* with an ever larger current of the inflowing energy? If you so realize it, then you will likewise realize that this connection must not merely not be lost, but must be strengthened, reinforced, and multiplied so to speak, by other connections made by an ever larger number of individual Fellows of the T.S. with these Mighty Beings behind our Cause and our Work, who inspire it and help it and are ever ready to fill it with newer life and fresher inspiration, provided that the Great Ones find the proper human channels through which to pour the current forth for the great benefit of all beings . . .

## "THE STANZAS OF DZYAN"

ELSIE BENJAMIN

Here is a subject always pertinent to review. The following is the lead article "Cosmogogenesis, Anthropogenesis, and the Stanzas of Dzyan" in Corresponding Fellows Lodge of Theosophists Bulletin No. 354, August 1975, the first of a series—Eps.

Probably every student of Theosophy has heard about the Stanzas. Probably also many have merely the haziest idea of what they are all about. They are just taken for granted. But what *are* they? A good test to give oneself as to whether one understands a subject clearly is whether one can describe it to someone else. If not, in this instance this can be readily remedied.

First of all, H. P. Blavatsky's greatest literary work, *The Secret Doctrine*, is comprised of two volumes: COSMOGENESIS, the birth of Universes, Solar Systems, etc., and ANTHROPOGENESIS, The Birth of Man, (as the Greek words indicate!) The two volumes consist of a discussion and explanation of the above Stanzas, and related subjects: seven in Vol. I, twelve in Vol. II. We will confine ourselves at present to Vol. I; and for those students who do not possess *The Secret Doctrine* and perhaps cannot afford to buy it, we recommend Sri Krishna Prem's *Man, The Measure of All Things*, being a clear analysis of the Stanzas in Vol. I of the S.D. Each of its 7 chapters treats of 1 Stanza in turn: I: Being in Latency; II: Latent Power; III: The Birth of Mind; IV: The Causal Hierarchy; V: The Fiery Whirlwind; VI: Establishment; VII: Life.

In greater detail in his Introductory, he elaborates, giving the student a very clear picture: "The first three Stanzas are concerned with the gradual awakening of the entirely unmanifested and transcendent cosmic principles which

stand behind and give birth to the manifest universe. Stanza I describes, as far as any description is possible, the condition in the Cosmic Night of Cosmic Deep Sleep. Stanza II depicts the State of Cosmic Dream and hints at events taking place within the Darkness in preparation for the coming Dawn. Stanza III describes the Dawn as it brightens to the full sunrise of that Divine Mind whose content is the manifest universe; Stanza IV describes the assembly of differentiated powers and elements which make up the archetypal pattern of the Cosmos, and it shows their place in the hierarchy of being; it relates the inner and causative pattern both to the transcendent principles and to their counterparts in form. Stanza V describes the means by which the inner patterns begin to be exteriorised; and Stanza VI describes their establishment as material worlds. Stanza VII traces the descent of the living, conscious powers which culminate in the birth of man".

Yes, *the birth of Man*: Although the first volume is supposed to deal with the Cosmos and the second with Man, the two cannot be separated. Man not only lives in the Universe, but is an integral and inseparable part of it. It is a stupendous thought, summed up by Prem: "Here at last is Man, to whose evolution the totality of universal powers has contributed".

From whence came the Stanzas: Dr. de Purucker, in his *Studies in Occult Philosophy*, describes how they are found in the Book of Dzyan, "a not very old manuscript, possibly 1000 years old; which in turn is part of a series of Tibetan works called Kui-ti, the substance of which goes back to Atlantean times". He goes on to explain that Senzar was the original language used, and from which H.P.B. translated them. He shows that Senzar is not only a language, consisting of words, and once spoken as the tongue of the ancients all over the Oriental and archaic American world; but it is likewise a language of symbols. An analogy is given of our present-day use of the symbol & for 'and', or a numeral 6 instead of 'six', thus breaking down linguistic barriers. "Dzyan is the Senzar term of what in Sanskrit means spiritual meditation; the Sanskrit term being Dhyâna—spiritual-intellectual meditation, hence Wisdom, Divine knowledge." (Students are referred to his *Studies in Occult Philosophy*, particularly the Sections: "Studies in 'The Secret Doctrine'" and the long Section: "Questions and Answers", with special reference to "The Ancient Language of Senzar", "The Book of Dzyan"; in fact a rewarding study could be made of this book, largely composed of "Transactions of the Headquarters [Point Loma] Lodge."

H. P. Blavatsky, both in *Isis Unveiled* and in *The Secret Doctrine*, describes this old book: "So very old that our modern antiquaries might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written . . . The old book, having described Cosmic Evolution and explained the origin of everything on earth, including physical man, after giving the true history of the races from the *First* down to the *Fifth* (our) race, goes no further". She herself used only some of the original Stanzas, explaining that some of them would be too difficult to explain or to understand.

There are three preliminary ways (among others) of approaching the study of these Stanzas: first, reading them

straight through without interruption for explanatory notes, in order to get the inner atmosphere of them; 2nd: looking up definitions, in their theosophical occult application, of all terms used; 3rd: noting where basic teachings are hinted at. For instance, five such basic tenets are easily recognizable:

- a) Everything comes from the Divine Source.
- b) The continual inbreathing and outbreathing, of universes and men, never ceasing.
- c) Evolution never proceeds in a straight line upwards or downwards, always cyclically or spirally.
- d) Duality is coincident with Manifestation; as opposed to the homogeneity of the great Pralaya, the Unmanifest, sleep, non-existence.
- e) The coming into activity of the Third Force, Mind.

Looking up all the definitions of words not completely understood, G. de P. used to say, throughout *The Secret Doctrine*, was vastly more expanding than a University education.

After these preliminary remarks, we propose in succeeding bulletins, to take the Stanzas in turn, discussing them from the above 3 aspects. One amazing thing will emerge: that H.P.B. was able to embody in the English language, in her translation from the Senzar, the very spirit or atmosphere appropriate to each Stanza, from the majestic quiet of the "slumber of the Eternal Parent" in Stanza I, to the beginning of the intense activity in Stanza III when our old friend FOHAT comes into being; to the more familiar presence of man on earth. This is what is opened up to the student if he will first undertake an uninterrupted reading of the 7 Stanzas.

We end this instalment with this warning from H.P.B. (S.D. I, 13):

"The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya. The secret teachings with regard to the Evolution of the Universal Cosmos cannot be given, since they could not be understood by the highest minds in this age, and there seem to be very few Initiates, even among the greatest, who are allowed to speculate upon this subject. Moreover the Teachers say openly that not even the highest Dhyani-Chohans have ever penetrated the Mysteries beyond those boundaries that separate the millions of Solar Systems from the 'Central Sun' as it is called. Therefore, that which is given relates only to our visible Kosmos, after a 'Night of Brahmā'."

This caution is needed because experience shows that the earnest student, dazzled and electrified by the grandeur of the picture opening to the inner eye, is tempted to speculate, and go beyond and beyond, thus failing to concentrate and 'take in' that portion that has been revealed to us. But we are fortunate to have, incorporated in Vol. X of H.P.B.'s *Collected Writings*, the Transactions of the Blavatsky Lodge. This was the first time in her public work that H.P.B. was able to meet with a group of intelligent students who had studied Theosophy and who were enabled to ask her intelligent questions on the Stanzas. Unfortunately, they had arrived only at the end of Stanza IV before she died. But much additional light is given to us by a study of these Transactions; and she gives us the additional warning that it is misleading to apply mechanistic laws to higher metaphysics.

## STUDIES IN ISIS UNVEILED

The following is the editorial Introductory to a series, under the above title, of collations from H. P. Blavatsky's *Isis Unveiled*, topically arranged. It is reprinted from *Theosophy*, June 1975 (The Theosophy Company, 245 West 33rd St., Los Angeles, Calif. 90007.) Later issues continue the series.

The *Eclectic* editors are inclined to feel that H.P.B. herself, however, would be the first person not to insist that just because *Isis* was her first written book it therefore should be the first a student must study. She would probably say "Take what you can of the teachings and when you can; they are all from the same source." Yet, it should be added, this article points clearly to the great value of a study of this remarkable volume which strikes keynotes obviously intended to give that great initial impulse needed to launch Theosophy in the western world.—Eds.

In *Isis Unveiled* the explanations of a hundred mysteries lie but half buried, only waiting for the application of intelligence guided by a little Occult knowledge to come into the light of day.

—H. P. BLAVATSKY

*Isis Unveiled* is the first published book by H. P. Blavatsky. It was issued at New York by the publishing house of J. W. Bouton in the fall of 1877.

The plates were stereotyped and in all six hundred editions have been issued with the Bouton imprint at varying dates down to 1895. All these editions are identical except that after the fourth edition a new portrait of Madame Blavatsky was used for the frontispiece of the first volume.

*Isis Unveiled* is H.P.B.'s first gift to Humanity. In many respects it is her greatest. It is the first direct communication from the Masters of Wisdom to the world of men in many, many centuries. It constitutes Their invitation to all who will listen, to enter upon the study of the Spirit and Nature with Those who know how to teach. It is intended to convey information and do a work of clearance for the individual student, without which he cannot make true progress, and without which Their subsequent Teachings cannot be properly availed of.

Nature's modes and actions do not obey the whims or the mandates of the individual. The student succeeds only as he waits upon and studies nature in her operations. The laws and processes of the higher nature are the same. They can only be successfully studied in their manifestation, and these do not conform to the prejudices or the preconceptions of the would-be neophyte in their mysteries.

More than once, in later years, H.P.B. threw out hints about *Isis*. These hints, like the book itself, were addressed to the intuition and not to the curiosity of the reader. Thus, writing in the *Theosophist* in November, 1882, five years after the publication of *Isis*, she said, in the form of a mere *obiter dictum*:

In *Isis* the explanation of a hundred mysteries lie but half buried . . . only waiting for the application of intelligence guided by a little Occult knowledge to come out into the light of day.

This was written and published in India—on the other side of the world from New York. Nearly eight years later, in May, 1891—and again on the other side of the world from India—she gave a final statement in regard to *Isis* in her article, "My Books," printed in *Lucifer* at London. This was written a few days before her death, when she knew she was going, and was not printed till after her departure from the body. It ought, therefore, to bear an especial significance to all who believe in her sincerity and good faith. This is what she said:

I maintain that *Isis* contains a mass of original and never hitherto divulged information on occult subjects . . . I defend the ideas and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teaching are mine*, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy . . .

Every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters, and . . . many a passage in these works has been written by me *under their dictation*.

It is human nature to desire to reap where we have not sown. It is so much easier to take things at second-hand. Yet the very first lesson in Occultism is accuracy as to the facts. And again, students often begin with *The Secret Doctrine*, which they read upside down, without aim or direction, because they have neither undergone the necessary preliminary study and training, nor *established a connection*. Making no headway, they fall easily prey to the thousand and one claims as to teachers and teachings. Seeking something easy and promising, they go far astray in blind paths—or worse.

Not for naught nor in lightness did H.P.B. write on the title page of *Isis* that it is a *Master Key* to the mysteries that encompass the two greatest problems with which the human mind has wrestled in all ages—Science and Theology. If H.P.B. was the Agent of Masters, and did Their work, what she has left of record must be a true guide for every student in any and every difficulty, and must have been recorded for that very purpose. That she *was* Their Agent is shown by the Message she brought, by her life, by her word, and by Theirs. To suppose that anything she wrote can be neglected, cast aside, explained away, or rejected, is to affirm that the Masters are as weak, as impotent and as unreliable as human nature.

We believe that the more we study *Isis Unveiled*, the more will our conviction be strengthened in Theosophy, in Masters, and in H.P.B., Their Messenger. We believe that only by such study will our present differences be dissolved, and that *unity of aim, purpose and teaching* obtain among all students of Theosophy that assuredly obtains among the Masters of Wisdom.

## TWO QUOTES FROM "ECHOES OF THE ORIENT: The Writings of William Quan Judge"

We can also get great comfort from the theory given out at various times, that in Kali-Yuga a small effort goes farther for results than the same when made in a better Age. In the other Ages the rates of all things are slower than in this; hence, evil now seems quick; but in the same way good is also much quicker in effect and reach than in a slower time.—“The Kali-Yuga”, p. 436

The Masters work scientifically, and not sentimentally or by hysterical impulse. Hence they take advantage of such a cyclic wave, well knowing that to have begun in the East would have been child's play. They desired, one can see by viewing the history and the words from them of the last twenty years, the new and growing West to take from all the East whatever philosophy and metaphysics were needed; to assimilate them, to put them into practice; to change the whole social and economic order; and then react back compulsorily, upon the East for its good and uplifting . . .

It is the destiny of the West to raise the East from its darkness, superstition, and ignorance, to save the world; it is its destiny to send Theosophical principles, literature, and teachers into even such a remote land as Tibet, whose language we as yet can scarcely learn.

—“The Truth About East and West,” pp. 457-58

## BOOK REVIEWS

FROM THE CAVES AND JUNGLES OF HINDOSTAN by H. P. Blavatsky, *H. P. Blavatsky Collected Writings*, The Theosophical Publishing House, Wheaton, Ill. U.S.A. 775 pp. \$12.00.

On February 16, 1879 a special delegation of Theosophists arrived at Bombay, India, for the purpose of studying the ancient language of the Vedas, its manuscripts and the ‘wonders’ of yogism. This ‘American Mission’, consisting of Col. Henry S. Olcott, president of the Society, H. P. Blavatsky, the author, two secretaries, and two counsellors, had been invited to come to India by Swami Dayananda, a learned Sanskrit scholar, metaphysician and orator. Lodging had been secured in bungalows located in the native section of the city, thus enabling them to study first hand the Indian customs, rites, religions and superstitions. The Swami had gone to Hardvar prior to their arrival, and requested the party to meet him later at the foot of the Himalayas. Meanwhile the Theosophists, accompanied by five Indian friends, one of whom, a Rajput, Gulab-Lal-Singh, set forth on a tour of India. The Rajput was subsequently described by Col. Olcott as an “Adept whose wisdom instructed and whose psychical powers astounded us.” The trip is a fictitious journey, but H.P.B., in a letter written in 1886 says:

With Thornton's Gazetteer as my Guide, I give there true facts and true personages, only bringing in together within three or four months time, facts and events scattered throughout years as some of Master's phenomena.

Starting at Bombay, the party attends a mythological mystery-drama at a native theater, reminding the reader of the Seven Stanzas from the Book of Dzyan. The play commences at the ending of a Pralaya, followed by the wakening of Parabrahman and the rebirth of a universe; a drama which took ten hours to complete. After that comes a series of fascinating but arduous journeys made by train, palanquin, on elephants or by foot. The first stop was at the caves of Karli, a magnificent temple cut out of mountain rock; then to a fair nearby, where snake charmers healed a cobra bite with a stone taken from a cobra's head. While sleeping that night they hear the deafening roar of a tiger and then the sound of it crashing into an abyss. The next day one of the Hindu friends returns with the tiger's carcass, announcing that the animal had been slain by the *word* of a *Raja-Yogin* (Master); a feat of magic, perhaps, in 1879, but not today when scientists dabble with death-rays. Other beautiful cave temples are visited, and in one the party explores hidden cave-cells where H.P.B. faints from suffocation, but is saved by the sudden appearance of Gulab-Singh, who had left the party previously.

In the chronicle of their travels, H.P.B. gives us, along with descriptions of the country, illuminating glimpses into India's history, legends and religions. The places visited, too numerous to mention here, and the topics discussed, are



listed in detail in the book's Table of Contents. Throughout there are biting comments by H.P.B. on the arrogance of the British administrators, who refuse to mix with the Indians and call them *niggers*, creating a wide gulf of racial hatred between Indian and British. There is a hint dropped by Gulab-Singh that only the natives' fear of the use of the word by the Raja-Yogins had prevented the extermination of the British in India. But H.P.B., in fairness, has words of praise for a few British administrators who have earned the love and respect of the Indian community.

The British administration in the 19th century had a deep fear of the Russians, a result of the Crimean and Russo-Turkish wars, and the possibility of an invasion from the sea or by the way of Afghanistan. H.P.B.'s Russian birth caused her to be constantly under suspicion and to be followed on her travels by a police agent.

*Caves and Jungles* is a compilation of a series of articles written in Russian by H.P.B. and published by the Moscow Chronicle and the *Russky Vestnik* (Russian Messenger.) Special thanks should be given to Boris de Zirkoff, the compiler, for the excellent English translation, retaining the high literary style of H.P.B., and for the invaluable supplemental footnotes added to those of the author. H.P.B. has given us an excellent book and a vivid picture of India in 1879. The account of the adventures and occasional mishaps of members of the party are particularly delightful.

A highly recommended book for everyone to read!

—ALAN SHURLOCK

WHEN DAYLIGHT COMES: *a Biography of Helena Petrovna Blavatsky*, by Howard Murphet. A Quest Book published under a grant from The Kern Foundation, 1975. The Theosophical Publishing House, Wheaton, Ill. U.S.A. Illustrated, with Index, paper, 308 pp. \$3.50.

This is a carefully researched, well-written and fascinating biography of the great Theosophist—unmatched protagonist in the Nineteenth Century of sound Esoteric Philosophy, Occult Science, and Universal Religion. With due respect to H.P.B.'s outstanding intellectual and spiritual contributions to world-thought, the author has amassed and presented in a very readable manner the chronological sequence of her outer life—year by year (as far as possible), often month by month, and at times of crisis, the day to day events.

But except in very broad outline, the author does not essay to give even a summary of the immense field of H.P.B.'s scientific, religious, philosophical and metaphysical *Weltanschauung*. (This has been covered by *H. P. Blavatsky, the Mystery* by G. de Purucker, also published this year.) But with a perspicacious, sympathetic and thoroughly reliable account of H. P. Blavatsky, the unconventional Russian princess, Howard Murphet has made the world his debtor—not just the theosophical world, but the entire world of intelligent, open-minded and truth-seeking readers.

On the fly-leaf of his biography, the author has, with fine discrimination, chosen what is to many an earnest student of the Wisdom-Religion perhaps the most important message for purposeful living which H. P. Blavatsky transmitted to her pupils from her own Adept-Teacher, namely, "The Golden Stairs." Be it said, too, that Murphet gives the message intact, without any of the emasculations which it later suffered at the hands of Western 'democrats' of little faith.

The author has succeeded in writing a biography of H.P.B. such as was suggested last year by Dr. Joseph M. Backus of the University of Hawaii, by "considering her within a frame of reference more nearly like that which may have been her own." In the author's own words:

The legend which dehumanizes the great Russian Occultist and turns her into a paragon of perfection is unreal and untrue. It serves her almost as badly as does the image of a crafty charlatan, adventuress, free-lover, and courtesan.

This biographer has struggled to find and project the true Helena Blavatsky that existed somewhere between the two legends. This is not an easy task. Perhaps it can never be done with complete success *because her life had motivations and dimensions beyond man's familiar horizons*. [Italics ours].

For these far wider motivations and dimensions of H.P.B. the serious reader and earnest truth-seeker must turn to her books of encyclopedic scope: *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, and above all, *The Voice of the Silence*—as lofty a devotional scripture as was ever committed to writing. For the year to year and month by month outpouring of her polemical and other journalistic contributions, see *The Collected Writings of H. P. Blavatsky*, compiled during the past half-century by Boris de Zirkoff.

*When Daylight Comes* offers the reader some personal descriptions of H.P.B. which would be difficult to come by elsewhere. For instance, he cites the following from a contemporary article by George Wyld, M.D., published in *The Spiritualist* of London on January 24, 1879, while H.P.B. and Col. Olcott were on their way to India:

Swarthy and of Tartar aspect, she is tall, strong, vigorous . . . Her jaws are large and furnished with perfectly regular and strong teeth; and her eyes, though almost without color, yet can read without glasses the smallest print, and can look you through and through, and can read your character and thoughts at will. She is highly accomplished in languages and in music . . . She is possessed of a form and bearing of queenly dignity, if she only condescended to assume the garments and the mien. With irresistible powers of fascination, she seems only to despise the use of these powers. Enjoying enormous fits of laughter, yet she is forever restless and sad . . . She is wonderful and unique, and to have known her as I have is always to remember her with affection, admiration and respect.

Colonel Olcott, capable organizer and administrator and a dedicated Theosophist, had nearly twenty years of close association with Mme. Blavatsky and probably knew her, i.e., Helena Blavatsky, better than any other contemporary. But how well did he know *H.P.B.*? She herself made a distinction between Helena Petrovna Blavatsky and H.P.B., as when she dedicated *The Voice of the Silence* "From H.P.B. to H. P. Blavatsky, with no kind regards!" Murphet records that Olcott in later years wrote of her:

Dear lamented friend, companion, colleague, teacher, chum: none could be more exasperating at her worst times, none more lovable and admirable at her best . . . I see a picture of H.P.B. in her shabby wrapper, her huge head with its brown crinkled hair bent over the page she was writing on, her forehead full of wrinkles, a look of introverted thought in her light blue eyes, her aristocratic hand driving the pen swiftly over the lines.

In the perspective of history it appears that it was William Q. Judge, "a part of herself since several aeons," as she wrote on October 23, 1889, who was closest to the real H.P.B., as was Ali to Mohammed, John to Jesus, and Ananda to Gautama.

To summarize: the book is an excellent way to learn all about H. P. Blavatsky, and an intriguing introduction to H.P.B.

—I. L. HARRIS

## DEATH OF DR. S. RADHAKRISHNAN

In the passing in Madras last month of Dr. S. Radhakrishnan, the philosopher-statesman of India (who made all the world his spiritual home) the physical world has lost a force which had greatly worked for over sixty years for inter-religious understanding and harmony. Dr. Radhakrishnan's life-work was very much in accord with the First and Second Objects of The Theosophical Society, and he was appreciative of the Society's endeavors. Dr. Radhakrishnan spoke at the Diamond Jubilee Convention of the Society in Madras in 1936, addressing a Conference on "The Essential Unity of Religions," on Hinduism. Also, in a speech in the forties Dr. Radhakrishnan paid tribute to the work that the Theosophical Society had done in promoting the renaissance in Indian civilization and culture, and said:

"When, with all kinds of political failures and economic breakdowns we (Indians) were suspecting the values and vitality of our culture, when everything round about us and secular education happened to discredit the value of Indian culture, the Theosophical Movement rendered great service by vindicating those values and ideas. The influence of the Theosophical Movement on general Indian society is incalculable."

Dr. Radhakrishnan, then Vice-President of the Indian Republic, also visited Adyar during the Convention at the end of December 1955 and planted a tree in the Garden of Meditation.

Dr. Radhakrishnan was President of the Indian Republic from 1962 to 1967. He brought to all his work a calm, philosophical approach and in the words of the present President of India, Mr. Fakhruddin Ali Ahmed (in a tribute paid to Dr. Radhakrishnan on his death), "Dr. Radhakrishnan personified the wisdom of India." The Governor of Tamil Nadu, Mr. K. K. Shah, who has supported the work of the Theosophical Society greatly in the last five years, said in a tribute to Dr. Radhakrishnan that he had "a world outlook and was one of those who strove hard to bridge the gulf between the East and the West." Dr. Radhakrishnan held the highest Indian honor, the Bharata Ratna (Jewel of India) award. He was knighted in 1931 by King George V, and received the British Order of Merit in 1963. The German Order of Merit was conferred on him in 1953 and the Goethe Plaque in 1959.

Theosophists around the world and men and women everywhere will share India's sorrow on the loss of one of her greatest sons.

—John B. S. Coats, in 'On the Watch-Tower',  
*The Theosophist*, June 1975

### Manual on Psychic Powers

The gremlins that hover around printshops have done it again. The firm in England which was doing the binding of the manual on *Psychic Powers* (the printing had been done in India and the sheets shipped by slow ocean travel to London) went bankrupt. But they did not inform Mr. Michael Maxwell, Manager of T.P.H. London. An alert un-gremlin, however, whispered in his ear, and he forthwith sent a lorry to retrieve the printed sheets. He succeeded—in the nick of time, but nowhere could be the covers be found. Hurried transatlantic conference with Mr. Pedersen of T.P.H. Wheaton brought relief and agreement to take over the printing of the covers and binding. If all goes well the manual will be ready by the time of the New York Congress, thus completing the full set of 12—on hand for display and purchase. *Psychic Powers* by Helen Todd and the manual on *Reincarnation* by Leoline L. Wright are the two that the Adyar T.S. agreed to publish in co-operation with Point Loma Publications. Appreciative thanks to all T.P.H.s—Adyar, London, and Wheaton!

## ITEMS OF INTEREST

*Death of Dudley W. Barr.*—*The Canadian Theosophist*, July-Aug. 1975, reports the death on June 22 of Dudley W. Barr, for many years Editor of that magazine following the retirement of the founding Editor Albert E. S. Smythe, and from 1960 to 1968 General Secretary of the Canadian T.S. The present editor Ted Davy speaks of his predecessor as a man of fine, enquiring mind and kind heart, a perennial student, serious of mien and purpose but possessed of a lively sense of humor, "one whose dedication to the principles of the Ancient Wisdom was rare and intense," who "inspired many, was loved by them, and will long remain in their memories."

This same issue of the C.T. has an article by T.G.D. historically of interest, "Sir Edwin Arnold and H. P. Blavatsky", and an important commentary on Werner Heisenberg's *Across the Frontiers*. This is the 48th in a series called "World Perspectives". Of the purpose of these "Perspectives", the Editor, Ruth Nanda Anshen, writes: "It is the thesis of 'World Perspectives' that Man is in the process of

developing a new consciousness which in spite of his apparent spiritual and moral captivity, can eventually lift the Human Race above and beyond the fear, ignorance and isolation which besets it today . . . The purpose of the series is to point to the principle of permanence within change and to define the Essential Nature of Man . . . The series is committed to ensure that the spiritual and moral needs of Man as a Human Being and the scientific and intellectual resources at his command may be brought into a productive, meaningful and creative harmony . . ."

*The Universal Flame*—"Many feel that Helena Blavatsky, more than any single person, broke the barriers between East and West. The Theosophical Society, which she founded 100 years ago and whose objectives are identical with those of this New Age, presents this centennial film. It attempts to answer some of man's deepest questions on the meaning of life. It is available on a free loan basis from Modern Talking Picture Service. (30 min.)"

The above is quoted from the Newsletter of The Temple of Understanding, Spring 1975 (1346 Connecticut Ave., N.W., Washington, D.C.). The film, *The Universal Flame*, is created by Hartley Productions, headed by Elda and Irving Hartley, who in recent years have produced a series of outstanding and award-winning films on world religions, including *Biofeedback: The Yoga of the West*, *Inner Spaces* (on the psychic research of Astronaut Edgar Mitchell), and *Requiem for a Faith* (on Tibetan Buddhism and narrated by Prof. Huston Smith). Mrs. Hartley has just become a director of The Temple of Understanding. Further information may be obtained from Hartley Productions, Cat Rock Road, Cos Cob, Conn. 06807.

"*Later Point Loma History*."—"Shortly before leaving for Gatwick/Worthing, we would like to express our great appreciation for the "Later Point Loma History" included in the *Eclectic* for July. This is a long needed and indispensable addition to any history of the Movement," wrote Jan and Lucie Molijn of Heemstede, Holland. (This material is also now a part of C. J. Ryan's *H. P. Blavatsky and the Theosophical Movement* (Appendix IV) just issued by Point Loma Publications, Inc.)

## MORE BLAVATSKY AND JUDGE PAMPHLETS FROM U.L.T.

Supplementary issues of *Theosophy*, issued by The Theosophy Company, 245 West 33rd St., Los Angeles, Calif. 90007, continue with a 40-page pamphlet of articles by William Q. Judge on the subject of Cycles: "Cyclic Impression and Return and our Evolution" (given at the Convention of the American Section T.S., April 25, 1892); and the following articles from *The Path* during the years 1886 to 1894: The Kali Yuga; Another Theosophical Prophecy; The Signs of This Cycle; and Cycles (a paper read before the Aryan T.S., Oct. 22, 1889).

Another of the Supplementary series continues with articles by H. P. Blavatsky under the over-all title "Ancient Teachings, Adepts, and Yogis". These include: The Denials and the Mistakes of the Nineteenth Century, A Signal of Danger, Was Cagliostro a 'Charlatan?', Apollonius Tyaneus and Simon Magus, and Pertinent Questions.

These handy booklets sell for 50 cents and are an invaluable addition to the student's home library.

## CONTRIBUTIONS

The following contributions, here gratefully acknowledged, have been received since our last report in *Eclectic* No. 30: J.P.K., \$2.18; G.D., \$80.00; V.U., \$8.00; Anon., \$2,718.00; D.L.G., \$5.25; E.M.G., \$37.75; J.v.d.S., \$33.50; L.G.P., \$100.00; Anon., \$1000.00; E.B., \$72.00 (for Manuals).

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